#### THE GATHERER

" Speak, Lord, for thy servant heareth m " And is there not," said he, " in this assemble oung person who will respond the answer of the servant of God given in the text, and say on the teresting occasion, "Speak Lord, for the servant of the teresting occasion, "Speak Lord, for the servant oct his "If there is one such, and we trust them many! to that one we would say, flee from the to come,—the ark of refuge in provided, the invited to the servant of his provided to the serv for safety is given, the storm of divine vengeance ing, and will certainly fall with irresistible fury ugusty world!—Oh, who can withstand an Ame God! who can dwell with everlasting burning! not there is nothing lovely, inviting and beauti religion—say not that it is repelling, unsocial and ancholy—these are the suggestions and deviced tan, the snares of a subtle and deceiving world there nothing delightful in being not only free the curse of sin, but sin itself? is there nothing in peaceful resignation and acquiescence in the official states and efficiency of the states are states are states are states and efficiency of the states are states are states are states and efficiency of the states are states a in peaceful resignation and adjusted to the dispeace of mind that passeth knowledge, and in the ly and active benevolence which causes many light in doing good to his fellow creatures, and him a capacity for enjoyment which can never by him whose soul has never been expanded by him whose soul has never been expanded by the Sun of Rightenusness and the sun of by him whose soul has never been expanded heavenly rays of the Sun of Righteousness? At dear youth, how depraved must that heart be finds the prospect of the eternal enjoyment of the heaven revolting to his soul—how sunk in all depths of iniquity must he be who prefers the copany of the wretched and the vile, and in its quences even the suffering of the damned, to the copy of just men made perfect, and those angelia. ety of just men made perfect, and those angelies which surround the throne of Him that liveth for which saviour is and ever. Is there any melancholy in the idea of the having served your Maker faithfully one after having pursued your bright and burning of the new Jerusalem—after having the company of the new Jerusalem—after having the new Jerusalem having t received the welcome plaudit of your ascended and the Redcemer, "well done good and faithful and the Redeemer, "well done good and faithful vant, enter thou into the joy of thy Lord," we say permitted to cast our golden crowns at his far mingle our hosannas with the redeemed frome tongue and nation, to strike our harps in sweet cert with the bright inhabitants of heaven, and to cr immortal fruit from the shady branches of the of life, whose leaves are for the healing of nation such scenes, such employments are worthless and desirable, then is the mind incapable of defining piness, or forming an estimate of the value of the

"Oh, could we be permitted to draw the contra the foregoing representations—could we be pen to unveil the secret mysteries of that world, "a there are some hope never comes," then would the stoutest in in who do not like the state of th such, why do you should be dearer disposition which says "Speak, Lord, for the meanth." We would ask if the consequences of a for he died for all that you have; of the impenitent and unbelieving declares the be, then what means all the moral pollution of the verse? what means the pains and miseries of wretched? what the pangs which burst asunde wretched? what he pangs which burst abuse these which connect the soul and body? what he sufferable torments from the gnawing of the that never dies?—Eternity! eternity! what me his agonies who reflects on thy duration, when the on the billows of the lowest hell! Good God! mercy on thy fallen creatures, and remember they are the work of thy hands! If such are then ures of sin, save us from the dominion of that re pestilence—if such are the consequences which from the neglect of thy sacred truth, from a conforthy government. O, make us wholly thine, as thanksgivings shall ascend to thy throne for that which has prevented our eternal ruin.

----A REMARKABLE INSTANCE OF HONOR AND C

ROSITY. A poor man, who was door-keeper to a housen lan, found a purse which contained two hundred on the man who had lost it, informed by a publicatisement, came to the house, and giving sufficient that the purse belonged to him, the door-keeper med it. Full of joy and gratitude, the owner offer benefactor twenty crowns, which he absolutely and the man afterwards. Ten were then proposed, and afterwards r ship was ordered but the door-keeper still continued inexorable man threw his purse upon the gro at I have not beheld you thus refuse to accept of my gratuity." The you thus refuse to accept of my gratuity." The keeper then consented to receive five crowns. he immediately distributed amongst the poor

## LIGHT DINNERS.

There are some people who have puzzled them half their lives long about the strange difference usually is between morning and afternoon to again. At last the especially when their own minister preaches at and I carnestly ex? This book is the his firmest friends. They see indeed that he standard is a sanimated as ever, perhaps more so; but a cified Saviour; from Scotch divine said, when attempting to expen ed to follow my Lord hard passage in one of the epistles, "St. Paul to second this reso-f circulating the sa-inaction and hearty eating may have occasions is, he obtained a few difficulty. The fault is perchance, in the heare than in the preacher. The mystery is drows icties; and gave six- Eat little or no dinner on Sundays, and use and and to him the sacred from house to house, soon seem to be astonishingly improved in mate action, and every thing you could wish.—Ch

> IDOLIZING MINISTERS. There is a disposit religious societies to feel and express strong at tion of the zealous and pious labors of faithful mis tion of the zealous and pious labors of faithful me.
> They speak of them, and sometimes to them, a of exalted eulogy, bordering on idolatry. A get tor should have the love and regard of his peofered him not by flattery, nor injure yourself lated homage. Show your regard chiefly by servance of his pious counsel, a hearty co-open his Christian labors, and a life made better by interior them. isterial instruction.—Ib.

REMNANTS OF TIME. Take care of the re f time, said an aged man to his childrennot be wiser, so to systematics life that there is no remnants of time? Let the business of each far as may be, be planned beforehand; one thing partial to a second of the second of th an countries. Sagaci-time, until its completion; indulge in no reverse for to their own, are member the Christian is on an errand, and can by the way.-Ib:

the reflection, that his piety, his wisdom, his in the example, his counsel, his attention, his did has made a little family community more hapfful, and virtuous.

We have as yet, howon of this vice, not bepowerful restraint, but a living shown or the property of the pr powerful restraint, but a living shape, and carries with it an indu

So live with men, as if God saw you ations, it may be less God, as if men heard you.

M I O N'S



RALD

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#### DIVINITY.

TCH of the arguments of a sermon on the Charv. John P. Durbin.

ve should earnestly contend for the faith which was | manity. delivered to the saints." Jude 3.

propriety of a temperate and timely defence of But we must be careful not to wrest this scripto contend with constancy, but at the same nity. Among these doctrines there are some our Lord Jesus Christ, has always been deemon Jesus Christ, it certainly becomes us to know the Lord Jesus Christ is. With respect to him have been various opinions for many ages. ave maintained that he was merely a man like ves. But this opinion is embarrassed and dissolvmany passages of scripture. See Hebrews i. 4. made so much better than the angels," &c .dmit that an augel is a superior being to a Therefore, Jesus Christ could not have been a im." But no being can be an object of worsuperior; therefore, Jesus Christ was not a er destroy the position, Jesus Christ is a mere

ne have maintained that he was an angel; perre been an angel, much less the archangel. He-ii. 16. "For verily he took not on him the na-

made; approaching nearest to Him in glory and abeing peculiar to himself, there being none "things in heaven, and things in the earth, visible and invisible," &c. it follows, unavoidably, that the being Those, quoted on the first opinion, destroy the Christ is prior to all these, must be God: but Jesus Those, quoted on the first opinion, destroy the Those, quoted on the first opinion, destroy the t of this proposition, viz. that he approached God. 4th, That Jesus Christ is the preserver of all things consist." As the effect deto God in glory and power; for the "he was made a little lower than the an- pends on the cause, so we are taught by reason and herefore, not as near to God, in glory and as the angels are. The second part of this on, viz. a being peculiar to himself, there beother like him, is destroyed by the following s. Heb. ñ. 11. "For which cause he is not call them brethren." Now, if they were n, consequently they were like him: therewas not peculiar to himself. Again: 14th Forasmuch then as the children were partakhand blood, he also took part of the same.' efore, from being peculiar to himself, this affirms that the very cause of his incarnacause the objects of his redemption were in

nall now proceed to ascertain the opinion which red to the primitive Christians, respecting This may be done from two sources, n the controversies respecting his character est ages. Arius was the author of a very y, A. D. 315. The points controver en the Alexandrian council, on the part of the generally, and Arius, were the superiority and of Jesus Christ. Arius attacked his surical facts, (see Buck's Theo. Dic. sub. Arie church. Again: Arius made the attack,

inity of Jesus Christ, and opposed it warmlow, by the very same course of reasoning, as in decision in the controversy, that he voluntarily declarate of Arius, it must follow, inevitably, that the odd, if such a passage could be produced, he must give athe first century, with respect to Jesus Christ. up his principles. hat he was really and truly God. For how could as in the first century have attacked this opinless it was received in the first century? And

lethodist connexion are authorized to act as Agents, in hing subscribers and receiving payment.—In making hungations, they are requested to be very particular in boundarious, they are requested to be very particular in Secondly. The scriptures which are these: this subject cannot be well understood. The classes as the very God only, without designating his humani-ty. Thirdly, The scriptures which speak of the Lord

port this proposition are so numerous, and the proposi-tion so universally allowed, that I need scarcely enlarge. However, I will subjoin a few specimens.-"The son of man." This expression, which occurs so frequently, can only be predicated of humanity born of a woman. "A man of sorrow, and acquainted with grief." This can only be said of real humanity. Again: as a reasonable soul, and a real body are necesAgain: Rom. i. 3, 4. "Concerning Jesus Christ, sary to form real humanity, the scriptures are particular in specifying both in Jesus Christ. Of his real bolar in specifying both in Jesus Christ. Of his real body no one doubts: the following passages prove he had a reasonable soul: "My soul is exceeding sorrowful—when thou shalt make soul an offering for sin," &c. To conclude this head: all the scriptures, which men-tion his sufferings and death, or indicate his inferiority as needful for me to write unto you, and exhort you, in any sense, are predicated of, and prove his real hu-

2d class sustains the following proposition: Jesus Christ is the very unoriginated God. The following opriety of a temperate and timely defence of the Bible, will be acknowledged by passages are of this class. Acts xvii. 24, 25, 26. "God two must be careful not to wrest this scripthat made the world, and all things therein, seeing that pressing it in, to justify the violent and heated he is Lord in heaven and earth, dwelleth not in temressing it in, to justify the violent han heated ples made with hands; neither is worshiped with contend with with meekness, for the primitive doctrines of giveth to all life and breath, and all things: and hath made of one blood all nations of men, for to dwell on importance than others: some justly termed Of these, a right understanding of the charbefore appointed, and the bounds of their habitation, bec. It will be readily granted by all, that the above passages give a full and accurate description of the in the New Testament, "that he that believed the Son shall not see life, but the wrath of God Jesus Christ? The 18th verse shows unequivocally Jesus Christ? hed from God, and never see life, except we beresurrection." Now, allowing the apostle to have understood his own discourse, the most acute sophist can not evade the conclusion, that Paul declared Jesus Christ to be the unknown God of the Athenians, which he so fully describes in the above verses. Again: Col. i. 16, 17. "For by him all things were created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by him. Hebrews i. 6. "Let all the angels of God and for him, and he is before all things, and by him all things consist." From the verses which precede, we learn these words are said of Jesus Christ; and cer-These scriptures, with many others, will tainly they prove him to be the true God beyond a doubt. They assert four things. 1st, Jesus Christ is the Creator of all things, in heaven and earth, visible or invisible. But all allow that creation is the proper the archangel. But this opinion is destroyed by ripures also. See Hebrews ii. 7. "Thou madest Christ performed this work: therefore Jesus Christ is riptures also. See Hebrews ii. 7. "Thou madest little lower than the angels:" Therefore, he could the Omnipotent God. 2d, Jesus Christ created all things for himself. This precludes the idea that Jesus fangels: Therefore, he was not an angel; for evould have possessed the nature of angels.—

this preventes the lack that Jesus this is the lack that Jesus the lack that Jesus the lack that Jesus this lack that Jesus the lack that Jesus this scriptures, with others, must for ever destroy the not create by delegation: consequently he must be n, that Jesus Christ was an angel.

not create by delegation: consequently he must be God. 3d, "He is before all things." Now as univerers maintain that he was the first creature God sal creation is included in the expressions in the text,

> scripture to believe that as God created all things, God must uphold all things: but Jesus Christ upholds all things, therefore Jesus Christ is God. Such are the conclusions which are legitimately drawn from the word of the apostle; nor can any other ones be legitimately drawn. Allowing, therefore, that Paul understood the force of his own language, we are forced to conclude that he understood Christ to be God. Again: It is now universally allowed, that, in order to be an experimental Christian, Christ must be in the heart. (See text: "Christ in you the hope of glory." But according to the known capacity of all matter, and every created being, no creature can be present in two places at the same time. Therefore, if Jesus Christ be not God, and if it be essential to experimental religion that he should be in the heart, there can be but one Christian in the world at a time: because Christ Je-

sus (if a creature only) could only be present with one

person, and in one place, at one time!! Thus we see now fatal is that doctrine which denies the substantial Divinity of our Lord Jesus Christ. Again: John v. 23, "that all men should honor the Son, even as they honor the Father." By this scripuly, and the council defended it. From ture we are required to give the same respect to Jesus Christ, as to the Father. But upon an examination of bllowing conclusions are legitimately drawn.

the principles on which just respect is founded, it will be found impossible, unless Jesus Christ be properly reh, it is safe to expect that the council would sentiments received in the church at that the council affirmed and defended the supreme of Jenus Christ. The council affirmed and defended the supreme of Jenus Christ. of Jesus Christ was the doctrine then reif we be required to honor Jesus Christ, as we honor doctrine, which he attacked, was the supreme the Father; and if this requisition, of the passage above, be just, it follows inevitably, that Jesus Christ is bove, be just, it follows inevitably, that Jesus Christ is barius, or it could not have been the subject of as excellent as the Father, consequently he must be God. This passage and argument are very memoraplaces the doctrine in the third century. Ce-ble to me, by reason of the following anecdote: In an lived in the first century, and was the author argument with an Arian gentleman, I repeated the pasticontroversy on this subject. He denied the Disinity of I. The subject is a sign and argument founded on it. He did not recollect the text; but was so fully satisfied of its force and

the doctrine of the supreme Divinity of the first century, at least, in the days long below the Arian has determined that the scriptures being consistent) Jesus Christ is not God, which was once delivered to the saints, are long that the doctrine of the saints, are long the doctrine of the saints and the scriptures saints are long the These are a few, among the hundreds which could be produced. From these two classes of scripture, two different classes of men have drawn two different con-

specting Jesus Christ, was, that he was very God. It scriptures. But neither of these conclusions is correct, ON SUNDAY-RAMBLING, AND SERMON-HUNTING.

specing Jesus Christ, was, that he was very God. It appears to me that the antiquity of this doctrine, as derived above, must put the question to rest, viz. what rived above, must put the question to rest, viz. what additional substantial Divinity and real humanity are to Jesus Christ? The answer must be, He was the unoriginated God.

The second source, from which to derive the opinion once delivered to the saints, is the scriptures. The second source, from which to derive the opinion once delivered to the saints, is the scriptures. The second source, from which to derive the opinion once delivered to the saints, is the scriptures. The second source, from which to derive the opinion once delivered to the saints, is the scriptures. The second source, from which to derive the opinion once delivered to the saints, is the scriptures. The second source, from which to derive the opinion of Jesus Christ. This proposition, so clearly expressed in the scriptures, appears to have been overlooked by many, if not all, who deny the essential Divinity of our Lord Jesus; yet there is no no proposition in the way, is additionally and sermon-hunting are practices. Sunday-rambling and sermon-hunting are practices so common among many professors of the buy religion of Jesus Christ in this mation, and pregnant with such evil consequences to the Church of God, and to the immortal souls of men, that I am not a little surprised to find hardly any notice taken of either the one or the find hardly any notice taken of either the one or the find hardly any notice taken of either the one or the find hardly any notice taken of either the one or the find hardly any notice taken of either the one or the find hardly any notice taken of either the one or the find hardly any notice taken of either the one or the find hardly any notice taken of either the one or the find hardly any notice taken of either the one or the seldom used to any good purpose.

I will just name a few of the evils resulting from extended on the second near the find hardly once delivered to the saints, is the scriptures. The scriptures respecting the character of Jesus Christ, discriptures re vide themselves into three classes, and support the gion, that is more vitally important. I shall now prother following propositions. These classes and proceed to exhibit some specimens of the third class, dethree following propositions. These classes and propositions must be particularly observed, without which as the very God only, without designating his humanity. Thirdly, The scriptures which speak of the Lord Jesus Christ as combining in his person, perfect humanity and real Divinity. Each of these classes supports its particular and corresponding proposition.—I shall now proceed to produce some specimens of each class, and show how they sustain the three propositions.

1st class sustains the following proposition: Jesus Christ as sustains the following proposition: Jesus Christ as combining in his person, perfect humanity which name imported such creamstance. Here the circumstance was the remarkable fact, "God with us," or God in human nature. The word Emmanuel is tate to unite in warning their respective readers against the practices of which I complain. "There is," says a recent writer, "a class of the professing world which is usually denominated "Sermon-Hunters," from their habit of running up and down to see fine congregations, and to hear strange preachers. 'They never continue in our late to unite in warning their respective readers against the term of the practices of which I complain. "There is," says a recent writer, "a class of the professing world which is usually denominated "Sermon-Hunters," from their habit of running up and down to see fine congregations, and to hear strange preachers. 'They never continue in our late to unite in warning their respective readers against the term of which I complain. "There is," says a recent writer, "a class of the professing world which is usually denominated 'Sermon-Hunters,' from their habit of running up and down to see fine congregations, and to hear strange preachers. 'They never continue in various the practices of which I complain. "There is," says a recent writer, "a class of the professing writer is, and the practices of which I complain. "There is," says a recent writer, "a class of the professing writer is, and the practices of which I complain. There is, "a class of the professing writer is a class of the professing writer is a class of the professing

> substantial Divinity, and real humanity, were joined which was made of the seed of David according to the flesh; (HERE IS HIS HUMANITY) and declared to be the Son of God according to the spirit of holiness." HERE

> is His Divinity. Thus we see both joined in the person of Jesus. Again: Rom. ix. 5. "Of whom, as concerning the flesh, Christ came, (HERE IS HE HUMANITY) who is God over all blessed for ever." HERE IS HIS DIVINI-TY. These are a few of the man; scriptures, which so clearly support the proposition, JISUS CHRIST IS VERY GOD AND VERY MAN. In the controversy on this subject, it is universally allowed, that if the above propoition could be established, the essential Divinity of Jesus Christ must of course be acknowledged. Now, gentle reader, peruse again the above scriptures, and sk your own reason, if they do not make out clearly the proposition. Yes, if there be any one truth more

> clearly revealed than another, it is that Jesus Christ is the God of the Bible. Thus I have exhibited a sufficient number of specimens in each class, which go to support the three respective propositions. I shall now conclude by a few reflections. First, this classification of the scriptures. he is man, are true; and those which say he is God, are true also; for the third class shows he is both God Secondly, all the objections, against the real Divinity of Jesus Christ, which have been drawn from the scriptures that express bis inferiority, are easily refuted; for all such passages go to prove he was a man. Every passage which speaks of the inferiority of Christ in age, wisdom, power, knowledge, &c. only proves one part of the third preposition. But when such passages as are quoted under the second class, are produced, showing Jesus Christis God, by what means can their force be avoided?-None has ever yet found out a reasonable answer. Let the above division of the scriptures be observed, and all will be easy in reading; all objections will be dissolved, and this truth will rest with eternal conviction on every mind, Jesus Christ is the very unoriginated God.

## MISCELLANY.

ing the excellency and utility of the "rules" of our society, as promoting, in a variety of vays, the personal and domestic comfort of those who conscientiously observe them; -and also as productive of benefit to others. One of those rules enjoins the members of our society to do good to all men,-paricularly "to their

souls, by instructing, reproving, o exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine of devils, that 'we are not to do good unless our hearts be free to it." I have seen many proofs of the propriety of attending to this important rule. Among others, I shall mention the folowing. Some years ago, as I was passing along Tooley-street

near London bridge, I was grieved at the profane ex-

pressions which were uttered by wo watermen who were conversing in the street. I passed by without peaking to them; for my "heart was not free to it." However, my conscience reproved me for not reprov-ing them; and I had a conflict between the fear of nan and a sense of duty. It was suggested to my mind that I should be abused by them, and do no good. I, however, turned back, and spoke to them (in what I have always found the most successful manner) in as friendly and affectionate language as I could. They both received the reproof in very good part, and heard attentively what I had to say to them on the evil of profane swearing, and the awful state in which I feared they were. One of them was an elderly man, of the name of Webb, who immediately invited me to go home with him, saying, that his wife was very ill, confined to her bed, and he knew she would be glad of a visit from me. I accompanied him to his house in Crucifix-Lane, Bermondsey, where I was introduced to the afflicted and aged woman; and on inquiring into her state. I found that she was in great distress of mind. She was aware that her affliction would probably terminate in death; she was convinced that she was a sinner against I Jenus Christ: therefore, the supreme give the same respect to a being of less excellency, as God; and she was at a loss to know what she must do to be saved. Believing that the Spirit of God had been teaching her, and convincing her of sin, for which she seemed truly penitent, I thought it my duty to direct her at once to Him who came to seek and save the lost, and who invites the weary and heavy-laden sinner to come to him for rest. Several promises came to my mind, which I recited to her, telling her that they were given by God in his word, in order that she might hope in his mercy. On my mentioning this, her eyes seemed to sparkle with joy, and the gloom her countenance began to depart. She said, "Are such promises made to guilty sinners in the word of Cod?" made to guilty sinners in the word of God?" her they were; and encouraged her to believe them for herself. After praying with her, (in which duty I

Christ (Matt. i. 23.) is a sufficient specimen. "And they shall call his name Emmanuezt; which being intercles of religious information, but from the multiplicity preted, is, God with us." All who are acquainted with Oriental literature, know perfectly, that persons were frequently named from some particular circumstance, be not the true one, how can it be said that God is with us? Will it be answered, God is with every man, especially with every good man? Then every good man may, with equal propriety, be termed Emmanuel. But to this no one, fearing God, will agree. It remains, therefore, that this text declares unequivocally, that, the truth. The substration of the truth the substration of the truth. The substration of the truth the substration of the truth. The substration of the truth the substration of the tru

"This is the day of sermons; hence appears A tribe whose godliness lies in their ears: Mere sermon-hunters, roving here and there, Alike untaught, unsettled every where; For ever on the bustle to be wise, s But, wanting patience, never reach the prize; Despising oft the word within their reach, They trudge ten miles to hear some fav'rite preach; As stupid boys from school to school proceed, Try every book, but never learn to read."

Such persons, sir, may pretend that they desire to get good; but I cannot see how they can acquit their consciences before God, and especially with such a of our African brethren, who are the victims of that wicked plain command as the following before their eyes:—
"Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord." And it is greatly to be feared, unless a deeper work of grace be wrought in their had seen before; and here I witnessed all the hearthearts, that, notwithstanding their running and talk-

#### A HOLY LIFE.

serious regard to the little duties and circumstances of and while nature animates my breast with even the life, which their important bearing on the character feeblest spark of humanity, I can never forget it! demands. Often have I been pained, to see a Chrisand these propositions, reconcile all the contradictions tian, zealous, liberal and conscientious in public life, which some have alleged. The scriptures which say not set the same edifying example in private, nor sufficiently watch against temptations to petty slander, nutely inspected them, handled them, made them jump, and stamp with their feet, and throw out their arms ance will judge him by these trivial events; and for and their legs, turn the m about, looked into their mouths his inconsistency he must listen to the taunting sneer, what do ye more than others?" and see them draw, to cattle, examined them, and made them show them to cattle, examined them, and made them show them. ligion. Thus will the young convert judge him; and and healthy. All this was distressful as humiliating, how must the conscience of this inexperienced pilgrim be wounded, and the shades of discouragement
thrown around his Christian path, by the wanderings
of his brother. By this rule will the Sevieur himself. of his brother. By this rule, will the Saviour himself pronounce sentence on his character; for in that solnature and affection! The urgent appeals of friend-emn, prophetic history which he has left us of the pro-ship and attachment were unheeded,—sighs and tears ceedings of his tribunal on the judgment day, we do made no impression,—and all the imploring looks and not find that those on the left hand receive their dreadful doom because they had openly profaned his name, Hungry commerce corroded even the golden chains of or given themselves up to outrageous wickedness, but affection, and sordid interest burst every tie of nature as under. The husband was taken away from the wife, every day brought opportunities of supplying. Nei-ther were the righteous welcomed to the abodes of bliss, because their zeal had incurred the sufferings of bliss, because their zear had incurred the surerings of martyrdom, or had prompted to the sacrifice of life, or forture, or ease, for religion; but because they had conscientiously performed those little acts of kindness and charity which their fellow men needed; had gone around in humble obscurity to sooth the pargs of sick-dist connexion. I have often had opportunities of noticness, poverty, and misfortune.

which religion regulates the whole life, and descends were friends, relatives, and companions, praying to be to the minutest actions. What a fine imitation of our sold to the same master; using signs to Saviour's life! What a beautiful exemplification of the they would be content with slavery, might they but toil precepts of our religion! If any thing can send home together! Silent tears, deep sighs, and heavy lamentato the heart of the worldly man a conviction of his fol- tions bespoke the universal suffering of these poor ly, it is this living, present reproof, a holy life. This blacks, and proved that nature was ever true to her the guilt of sin and the value of Christian principle. Such a one is the fountain of encouragement and rean unclouded countenance! Every feature was veiled note of praise to the Redeemer, and receive in tri- of painful ideas rushed into my mind at the moment iour himself, clothed in the glories of Divinity, shall abhorrent traffic presented themselves to my recollecbe his friend in life, and grant him at last a more abuntion. The many horrors and cruelties, I had so often dant entrance into his kingdom of everlasting happi- heard of, appeared in their worst shape before me; and ness and rest.

## EXTRAVAGANCE IN DRESS.

Mr. Editor-As this subject has been before the public, I would ask to state my views upon it. I would ask a few questions, and leave it to your readers to solve them.

Are we proprietors, or only stewards, of the silver nd gold, and all the mercies and blessings we enjoy? If we are only stewards, must we not give a strict account, by and by, of the talents committed to our care? And if it is God's property, have we a right to squan-der it in any way that faucy, or the love of popularity Suppose I am to purchase a garment: here is one for 5 dollars, as good in every respects, as another for 9; and the only difference is, the latter is more fashionable. Now what good reason can be given why I should give the 4 dollars merely for the ake of fashion? Suppose here are two professors of religion of equal property; one is the dupe of fashion, and always chooses the 9 dollar garment, and thus oes to the extent of his income; the other chooses a 5 dollar garment, and gives the other 4 dollars to sup-port the gospel either at home or abroad. Now both of these men are stewards of the gifts of God, and which of the two can the eye of Omnipotence behold with the greatest degree of complacency? Which of the two characters is most valuable in society?--Which of the two characters would you rather possess on a dying bed, and at the judgment seat of Christ? How will fine dress appear at the moment when you are stripped of it for ever? Suppose that by economy in dress, you are enabled to throw a sum of money into the treasury of the Lord; and that is made a means

fess I believe that influence obtained in this way, is

et in this way, people would be more able and willing to support the gospel. They are so afraid of falling behind the multitude in point of fashion, that they en-dire hardships, and make sacrifices, that they would net consent to make in order to support the gospel.

24. It hinders its good effects. Only let the love of fire dress gain the ascendancy, and you hear little elie from such persons upon the Lord's day but observations upon dress, &c. to the entire exclusion of every thing sacred. 3d. It creates an envious spirit, and destroys much of that love and harmony among adghbors which are the foundation of social happiness. This needs no other proof than observation. 4th. It pairs contempt upon the poor, makes them discoutented, and renders them, in some degree, unhappy 5th. It keeps many from the house of God. While the current of fashion is so strong, and so many are carried away by it, the poor man is ashamed to appear upon the Sabbath in his coarse attire. These are only a few of the many evils that might be mentioned as flowing from the same source; and in view of all this, must we not conclude that the professor of religion who is willing to obtain influence and popularity by countenancing evils like these, has a hard unfeeling heart; and has forgotten the exhertation, "Use this world as not abusing it."-Christian Mirror.

INTERESTING NARRATIVE OF A NEGRO SALE AT DEMARARA.

The following very interesting account of a Sale of Negroes, is taken from Dr. Pinckard's late publication, entitled, "Notes on the West Indies;" a work well worthy the attention of the friends to the Abolition of the Slave Trade, as it trade.

A few days ago, I had the opportunity of being presing, many such will at last be weighed in the balance and found wanting.

A METHODIST.

Inumbers of our fellow-beings regularly bartered for gold, and transferred like cattle, or any common merchandise, from one possessor to another. It was a sight which European curiosity had rendered me desirous to It is to be feared that few are disposed to give that ful gratification. I may now say, I have seen it!-

The poor Africans, who were to be sold, were ex-

posed naked in a large empty building, like an open

selves in a variety of ways, to try if they were sound judgment led them to prefer, regardless of the bonds of two brothers, enfolded in each other's arms, mutually On the other hand, how lovely that character in bewailing their threatened separation. In other parts godlike superiority will portray in burning characters feelings. Never was scene more distressful! Among joicing to his fellow Christians. Even the angels of in the silent gloom of wo, and sorrowing nature pourheaven, at the sight, must tune their harps to a loftier ed forth in all the bitterness of affliction. A whole host umph this noble trophy of renewing grace. The Say- In sad contemplation, all the distorted images of this my imagination was acutely alive to the unmerited ishment sometimes inflicted, the incessaut labor exacted, the want of freedom, and all the catalogue of hardships endured by the slaves. I endeavored to combat the effect of these impressions by attaching my mind to opposite images. The kind treatment of ne-groes, under humane masters, occurred to me; I recollected the comfort and harmony of the slaves I had lately seen at Profit! I contemplated their freedom from care, and the many anxieties of the world, and I remembered the happiness and contentment expressed in their songs and merry dances; but, all in vain; the repugnant influence would not be thus cheated. With such distress before my eyes, all palliatives were unavailing. The whole was wrong, and not to be justified. I felt that I execrated every principle of the traffic; nature revolted at it; and I condemned the whole system of slavery under all its forms and regulations.

When purchased, the slaves were marked by placing a bit of string, or of red or white tape round their arms or neck. One gentleman, who bought a considerable number of them, was proceeding to distinguish those he had selected, by tying a bit of red tape round the neck, when I observed two negroes, who were standing together entwined in each other's arms, watch him with great anxiety. Presently he approached them; and after making his examination, affixed the mark only to one of them. The other, with a look of unerring expression, and with an impulse of marked disappointment, cast his eyes up to the purchaser, seemdisappointment, cast his eyes up to the purchaser, seeming to say, "And will you not have me too?"—then jumped, and danced, and stamped with his feet, and made other signs to signify that he also was sound and strong, and worthy his choice. He was nevertheless passed by unregarded; upon which he turned again to his companion, his friend, brother, whichever he was,

's praise, nds impart,

liest foes; le throws, s shade

ed; and said un-nto me, and forwe do not oft-

bout him; but
Now what
much displeasend away the r kind parents s not this show oung of man's the Saviour is

? and how can n can be taken ften take their orn; yes, when

ay for it directng it up for God, imber of his own thers have made lay. And then, n to church, you on saw your parther hearts were ou. As you get

ss you when he is im, but he is al-

o whom shall we I life!" END.

OR. the north of Engwas present, when said, "I shall not but, seeing that I I shall leave it to There was a deatht length, a sailor, individual present very species of vice ! only bad books .my house, and said, ooks read: will you

I was deprived of I was very fond of ections; he read the d at the end of his you have read .vided in various pro-

LE TO THE CONVER THEN. ich Islands, in a let-

Woahoo, thus speaks

way of the missiona-ple of irreligious white uniformly refuse to cept in cases of the eign vessels in geneon the Sabbath as any e fraud and barbarity nced from foreigners, ust form of the Chrisod, from the conduct characteristics which eathen in their interich they would desire

tified by the influence pirit of God, far better e face of the white man | ful, and virtuous. s easy to set bounds to irresistible. ot regarded as in any

because though its in-

increasing knowledge



REST OF THE RIGHTEOUS. . O sweet and sacred is the rest Round the departed Christian's breast; Serene the pillow of his head And sanctified his funeral bed.

Upon his grave the moonlight beam Shines smiling-and the dews on him Fall soft as on the loveliest flower

That decks the field or crowns the bowe And if the sad and sorrowing tear Be sometimes shed in silence there, Religion's ray that tear shall light,

Then on the earth's maternal breast In peaceful hopes and joy we'll rest; And yield us to death's slumber deep As infauts calmly sink to sleep.

And make it as a dew drop bright.

HYMN TO LIBERTY. BY MRS. K. A. WARE,

When o'er the sombre face of night-First heam'd creation's dawn, Order and beauty sprang to light! And hailed the glowing morn. Her beauteous stores all nature spread, When man to earth was given-For him the bowers of Eden shed The fragrant balm of heaven! While in that sacred vale he trod, Man looked through nature, to his God !

The bounding flocks spread o'er the hills-The warblers flew from grove to grove, The willows kissed the sparkling rills-And all was fragrance, bloom, and love; Ambrosial fruits, and blushing flowers, Glow'd where the living waters ran And angel's pinions fann'd those bowers When Deity! commanded man. For ere the ploughshare turned the sod, His spirit humbly walked with God!

Fair liberty! thou seraph maid-With sandal foot and flowing hair, Wert springing light from hill to glade, With spirit free! and step of air! The rose of health was on her cheek. The light of joy was in her eye-And oh! her smile no words can speak It was a ray of Deity! For though her footsteps prest the sod-Her brow was raised to nature's God

When erring man from Eden stray'd, And justice frown'd in vengeful wrath: Thou wert his friend-celestial maid-And smil'd along his joyless path. Then hail! thou dearest gift of heaven-Air, earth, and ocean breathe of thee May slavery's proud chains be riven, And all that lives, be blest and free And while we press our native sod-For thee our thanks shall rise to God!

FCB ZION'S HERALD ON THE DEATH OF A LADY IN SAUGUS.

What solemn tidings strike my ear. 'Tis mournful news, methinks, I hear A sudden death, a striking call, A warning voice, which speaks to all-Be ye in readiness to die, And meet your God who dwells on high.

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Death's angel hovering o'er the place, Has lock'd a friend in his embrace, And sent her soul to worlds above, To shout and sing redeeming love. Her spirit now releas'd from pain, With God in heaven will ever reign

And all her weeping friends below, Who mourn the loss, with grief sincere. Of one whom they had held so dear. Their loss is her eternal gain

No earthly power, or friends could save Her body from the silent grave. Her eves are clos'd in deaths long sleep, She never more will wake to weep, 'Twas hers with sympathy sincere, For other's woes, to drop a tear,

I weep-mine are the tears of wo, I weep-so dear a friend laid low. I weep for those whom she has left. Of a fond mother's care bereft. Ah yes, for you this bosom sighs, And fain with you would sympathise

But O! methinks, 'tis vain to mourn? To us, she never will return. For she has reach'd that happy shore, Where she may shout her sufferings o'er. She's reached her home, a heaven of rest. Where she is number'd with the blest. JUVENTUS.

### OBITUARY.

FOR ZION'S HERALD. MRS. SARAH PIERCE.

Died, in this city, on the 24th ult. after a short illness, the widow SARAH PIERCE, aged 64. About knowledge of the truth as it is in Jesus, and became a py.—Dr. Humphrey's Sermon. member of the Methodist Episcopal Church, in which atiqued till her death, witnessing to all around her that Jesus Christ hath power on earth to forgive sin. She was a believer in the doctrine of sanctification as taught by the Methodists, and truly hungered and thirsted after righteousness, till near the close of when Paul was laboring in Achain; would be have her life, when the inward warfare was accomplished, and she seemed to enjoy the fulness of God.

Though her sickness was very severe and she was exercised with great pain and distress of body, she bore the whole with great patience and fortitude, depending alone on Christ's merits, and feeling an entire confidence in him that he would keep unto that day what she had committed to him. When she was told that the physician said he could do no more for became more and more triumphant, till at length the heavenly serenity that beamed in her countenance, and the elevation of her sentiments and expressions indicated something far above the condition of mere sufhumanity. In this happy frame of mind she

she repeated.

We may say with more than ordinary propriety, and we say it that God may be glorified, that she practised the social and Christian virtues in a high degree, and

that she was amiable in every relation she sustained.

Happy will it be for those whose salvation was the object of her immediate attention and greatest solicitude, if they receive the instruction which her Christian life and death are calculated to impart, and are at last as well prepared to meet their God as she was.

REV. NATHAN FOX.

Died, in Sandown, N. H. on the 15th of February last, the Rev. NATHAN Fox, in the 70th year of his Mr. Fox was from one of the towns on the shore in Connecticut; but removed to Hartford in the former part of his life, where he became acquainted with, and joined the Methodist Episcopal Church. He nonly serious from his youth, and looked carefully into the various systems of religion in our country; but never joined any church, it is believed, till he fell in with the Methodists. Being of a studious turn, he obtained principally by his own industry, a tolerable knowledge of the Greek and Latin languages, and a more thorough knowledge of the He-He once thought to have compiled a Lexicon and Concordance in this language, and proceeded some way in it; when the infirmities of age (and he never enjoyed more than middling health) prevented

his proceeding in the work.

Some years after he joined the church he became a travelling preacher, but located after two or three remained in this situation till he died. He was a man of great acuteness in argument, and could bind his antagonist at pleasure. He was a sound di-vine, a practical preacher, and was often much animated himself while preaching the gospel to his fellow sinners. And in this respect he retained much of the fire of youth, even after he became superannuated by

Several years ago he came to Sandown, where, finding an opening, he continued to labor in the vine-yard of his Lord. The last years of his life he divided between Smithfield, in Rhode Island, and Sandown. In the latter place, during the prevalence of the Influenza, the last winter, he took that disease, and survived but a few days. He manifested great resignation and peace of mind to the last, but was unable to speak much. Every token of respect was shown to his memory at his funeral, the members of the church following first, and other citizens of the town joining

TO THE EDITOR OF ZION'S HERALD.

Sir,-If you would insert the following relation in your valuable paper, I think it may prove an encouragement to some pilgrim that is travelling to the celestial city, who may shortly cross the river of death.

Died, in Norway, Maine, the 3d ult. WILLIAM PEARCE, aged 44 years. His death was occasioned by the fall of a tree. Although but little external injury was visible, yet his back near the shoulders, was those of their own age and usual converse. so much injured, as to destroy all sensation below the wound. Above the same, he was exercised with much pain. But during the whole, he appeared to be ripening for glory, and was enabled to triumph over sin, death, and the grave. Our brother Pearce has left a widow, and five small children, together with a large circle of relations, to mourn their irreparable Church, (of which he was a respectable member about seven years,) to mourn a loss not equalled before in this place. We may further state in truth, that during the illness of our brother, his resignation, faith, asance, and frequent addresses to his family, friends and neighbors, has seldom been equalled. By this stroke of Providence, the poor will miss the storehouse of a Joseph, the town one of its best citizens, and the church more than ordinary talents. But he has gone to share the blessedness of a course well finished, while we are left behind, to profit withal. May God belp ps, and grace will be equal to our day.

### MINISTERS' DEPARTMENT.

PASTORAL PRUDENCE.

The Christian pastor should be a man of prudence. By prudence, however, I do not mean that time-serving, man-fearing, earth-born policy, which in the desk keeps out of sight what are called the hard doctrines, and never has the rudeness to disquiet the sinner's cor science, and is so very polite and civil as never to utter the word hell without a humble apology, or name the Prince of darkness, without turning him into a harmless eastern metaphor! Nor by ministerial prudence do I mean that cringing spirit, which never timidity which always says yes to the world, whateve it may dictate or propose; and which never troubles the gay, the rich, the great, the polite, with any of the unwelcome and old fashioned topics of religion; or at any rate, not till they are just leaving the world, and want to be assured that such harmless and goodhearted people as they are, have nothing to fear. this and more, which sometimes passes current under the imposing garb of prudence, deserves a very dif-ferent name. It is a gross perversion both of the word

and the thing.

Genuine ministerial prudence keeps back no important truth-listens to no compromise with sinconnives at no fashionable vice--cringes before no lordly worldling--is never silent when it ought to speak; and never sits quaking in cowardly concealment, when the honor of religion calls for boldness and activity. But prudence is always the opposite of rashness and inconsideration. It neither speaks nor acts till it has had time to deliberate. Its words being "fitly spoken, are like apples of gold in pictures of silver." In rebuking transgression, it strives to conciliate and gain the offender. It disarms prejudice, inspires confidence, gains friends, and wards off the attacks of enemies. Ordinary talents, under the direction of prudence, will do more in the ministry than the greatest gitts without it. Indeed, without seven years ago she was brought to the experimental prudence, no Paster can long be either useful or hap

RELIGIOUS NEWSPAPERS.

Had the art of printing been known, and had there been a religious Newspaper established at Corinth failed to lay hold of it as a medium of communication with the public mind? Would be have failed to advise and urge his bearers to take and read the paper Would he have neglected to take his pen and 'pour country, would be not have considered it at least as likely a means of doing good as his practice of "dis-"The will of the Lord be done." She of one Tyrannus?" Or rather, as a good minister of Jesus Christ, would he not have seized hold of both means of imparting religious knowledge, and of every other means within his reach ?-- Vt. Chron.

The principal aim of a preacher should be, not altogether so much to teach hearers what they do not know, as to impress them with a deep and awful sense of what they do know—not so much to win their be-lief of the doctrines and their assent to the obligations of Christianity, as to turn their belief and their assent into principles of action.

One of the established ministers of the gospel, hap pening to be in company with an itinerant preacher asked the following question:—"How does it happen that you have no more doctors of divinity in your con nexion?" "Because, said the itinerant ty is never sick."

#### PARENTS' DEPARTMENT.

Richard Baxter's address to Parents and Tutors. "Because so much labor is required at the hands of parents and teachers, and such responsibility lies upon them, I beserch all such persons that read these lines

"1. How near their relation to their children is ;and that for a parent to betray their souls to sin and hell, by neglect, or by ill means, seems more mexcusable cruelty, than for the devil, that is, a known en-

emy, to do it.
"2. Consider how very much their welfare is entrusted to your care. You have the teaching of them before the ministers, have them always nearer with you, and have a greater power over them. O that you knew what holy instructions, heavenly excitations, and good examples God requireth of you for their good ;and how much of the hopes of the church and world lie on the holy skill and fidelity of parents, in the right edneation of routh!

"3. Feed not their sinful desires and lusts; accustom them not to pride, to idleness, to too much fulness or pleasing of the appetite; but teach them the reasons why they ought to exercise the virtues of temperance and mortification, and show them the sin and mischies

"4. Yet use them with tender and fatherly love, making them perceive that the abstaining from these evils, is for their own good. Cherish their profitable delights; study how to make all good delightful to them; and encourage them by sparing rewards and prudent commendations. Tell them of the wisdom and go in the procession. - Blessed are the dead that die in of God's word, and let them read the lives of holy

> "5. Choose them such callings, habitations, and relations, as will make most for the common good, and for the advantage of their souls; and not those that will ed a long time." "Yes, dear Eliza, (replied the old be most subservient to the covetousness, pride, and slothfulness of their nature.

"6. Know their particular inclinations, corruptions and temptations, and accordingly keep and restrain them with the greatest vigilance, watching against these dangers as you would do against death. "7. Settle them under wise and godly pastors, and

in the familiar company of godly persons, especially "8. Keep them as much as possible from temptation at home and abroad, especially those that tend to sen-

suality and to impiety, or corrupting their judgments against religion. Thrust them not, beyond sea or elsewhere, in an unfortified state of mind among deceivers, as some cruelly do for the sake of a mere or-"9. Remember how you dedicated them to Christ in

renounced on their parts, and what you bound your-"10. Remember, likewise: how much the happiness r misery of the Church of Christ, and of the kingdoms of the world, doth lie in the right or wrong education of youth by the parents, much more than by our uni-

paptism, and what was promised to be done, and what

ersities or schools. "11. Remember that your own comfort or sorrow "11. Remember that your own comfort or sorrow in them lieth chiefly in your own duty or neglect. If God is old, for he always was, and always will be they prove to be wicked persons and the plagues of God is eternal. the world, and you be the cause, it may tear your own hearts. But what a joy is it to be the means of their salvation, and of their public service in the

"12. Disgrace sin to them, and commend holines by word and practice. Be vourselves what you would have them to be; and pray daily for them and for yourselves. The Lord bless this counsel to them and

# LADIES DEPARTMENT.

A SKETCH FROM NATURE. She knelt beside me-and mine eye once glanc'd Upon her form. 'Twas but a glance-but ne'er From my remembrance will it pass away. Her arms were folded on her breast—her head Bowed down most meekly, as became the place; And her dark eye brow and still darker hair Shaded a countenance wherein was less Of heauty than expression: it was pale As is the lily in the spring; it bore Some touches of the frame and mind's disease, Some marks of hidden wo. Her half clos'd eye Was bent to earth, and shaded by a lash, Silken and shining as the raven's wing. Her lip was motionless, and it seem'd As though her supplication sped at word Forth from her pious bosom to her God. There was a wither'd flow'ret on her breast-Perchance an emblem of the hopes which there Had blossom'd and there faded.

I have viewed Woman in many a scene-I have beheld Her gay and glorious in the festive hall, Ea, er of conquest-and I too bave mark'd The winning languish and seductive smile, Both dear and dangerous to the youthful heart And I have stray'd with beauty by my side, Through the still glade at evening's passing hour, By the pale radiance of the moon, whose beams Hath silver'd o'er her smiles: and she hath look'd As she had thrown her soul into her eyes. Nay, I have view'd her by the fever'd bed Of sickness, pillow the pale cheek and bathe The fainting brow, while like a form of bright She whisper'd peace where else there had been none But never by the side of woman yet Such thrillings and unearthly feelings stole On my o'erchang'd heart, as when I saw That pious maid communing with her God.

----INJURIOUS EFFECTS OF STAYS.

The following curious edict passed in Germany dur-ng the time of Joseph H. "Whereas the dangerous quences arising from the use of stays are univerally acknowledged to impair the health and imped e growth of the fair sex; when, on the contrary, the suppression of that part of their dress cannot but be effectual in strengthening their constitutions. We hereby enact, that in all orphan houses, nunneries, and other places set apart for the public education of fering humanity. In this happy frame of mind she continued to the last.

She felt all the affection and tender solicitude of a Christian matron for her children, grand children, and other relations both present and absent. To those present she discoursed in the most earnest and the present and absent. To the present and absent. To the present she discoursed in the most earnest and the present and absent. To the present she discoursed in the most earnest and the present and absent. To the present she discoursed in the most earnest and the present she discoursed in the most earnest and to the present she discoursed in the most earnest and the present she discoursed in the present she could have a she discourse and it is bereby indicated the present she discourse and it is bereby intrinsically the present she discourse and it is bereby intrinsically the present she discourse and present she discourse a

affectionate manner, recommending and enjoining an immediate attention to the things which belong to their peace, and the closest walk with God; and to the absent she sent the message of love as proceeding from her own heart and that of the compassionate Saviour of sinners. And this labor in several instances he recorded. also all those who are not rich enough to alter the stays in proportion to the growth of their children, or neglect the means to do so. The above dissertation shall be distributed gratis; the more so, as whole nations, unacquainted with the use of stays, bring up a race of children remarkable for their healthy consti-

#### YOUTH'S DEPARTMENT.

FROM THE YOUTH'S INSTRUCTER. PARLEYING WITH TEMPTATION. Suppose there was a garden or pleasure ground, fur

ished with the most charming productions of every climate, but, on entering it, you were well assured that climate, but, on entering it, you were weit assured that it was full of scorpions and deadly vipers,—would you walk through its rosy paths, or slumber in its deadly shades? Your foes might persuade you to enter, and say no harm could attend it: they might tell you some were able to handle the most poisonous serpents without being hurt: but your friend would ery, "Flee!—Try not the foolish experiment: risk not your life for a few gay flowers and luscious fruits." Or, suppose a city offered you the most inviting prospects of advancing in trade or rising in wealth and ho plague raged within its walls, and swept off thousands of its inhabitants, would you go and dwell there? The warning voice of every one who wished you well would be, "Escape without delay, even from the very neighborhood of the infection. Say not, Some have lived amid the plague, and not caught it,—and why may not !? Hang not your confidence on slender peradventures. Flee from the contagious air, lest Go into those gay scenes of amusement which have

captivated and corrupted so many thousands of young people. Plays, balls, cards, and midnight festivities, introduce evils of every kind. They strike sparks over the tinder, and when youthful passions are excited they blow up the fire.

Two farmers' boys, while they were feeding the cattle, amused themselves by setting fire to the haystack, and then putting out the blaze. At last the flame suddenly rose above their reach, and in a short time con umed the hay, cattle, barn, and all. It is thus that the young often play with the fire of those passions which they imagine they can stop and quench when they please: but when once the flame is kindled, it mocks resistance, and burns to their destruction! Be-

"HOW OLD IS GOD?"

ware of parleying, then, with temptation. J. K.

"Eliza, who was playing with the curls of he randfather's gray hairs, suddenly exclaimed, "grand father, you must be very old; I suppose you have livman,) I am very old; I have seen the almond tree blossom seventy-five times." "Seventy-five times! (said Eliza,) is it possible? but how old then is God? He must be older than you!" "My dear child, (he answered,) God is not a being whose life is composed days and years; he does not grow old as we do; while our years run on, he is always the same, and he never changes. Before the high mountains were formed-before the earth, the sea, the sun, and all the beings which surround us, existed, God was. And having created all things, he must have been before all ings; and although a great number of years have sed since the world was formed, God was even be fore that time—it is indeed impossible to conceive a moment when he did not exist; nor will there ever be a time when God shall cease to exist. All that voi see will pass away, and come to an end: after a certain number of years this tree will die, it will gradually decay, crumble into dust, and leave no trace of its existence. The animals do not live always: time comes when they cease to be; and is it not the same with you? have you not seen some of your ac quaintance die?—There is a moment, my dear child, nd not far distant, when I shall be taken away, and cease to live on earth .- But God remains for ever and

### THE GATHERER.

RURAL TASTE.

From "Observations of an American in England, published in the Christian Spectator

In reading the books of our travellers in England thing delights me more than their descriptions of an nothing delights me more than their descriptions of an English cottage. Similar specimens, it is true, are to leave her rustic state, and accompany him the met with in our own country. They are more and be met with in our own country; they are many, and multiplying, it is hoped, yet there is much reason to farther we remove from ourselves, the farthers regret that they bear so small a proper intent on acquiring land than desirous of cultivating what he already possesses. Let him be adding field to field, and he is satisfied; give him the privilege of calling them his own, and he is probably, the dying wretch who was filled with the cause he saw his fellow criminal crucified on the cross than his own. This is extravagables of the cross than his own. This is extravagables of the cross than his own.

objects of rural taste, or who even plants a single shade tree by the road side, as a public benefactor; not merely because he adds something to the general beauty of the country, and to the pleasure of those who travel through it, but because, also, he contributes something to the refinement of the general mind ;-he mproves the taste, especially of his own family and neighborhood. There is a power in scenes of rural beauty, to affect our social and moral feelings. A fondness for these scenes is seldom found with coarseness of sentiment and rudeness of manners. One may judge with confidence, of the taste and intelligence of a family by the external air of their dwelling. In my excursions in the country, if I pass a habitation, however spacious, standing naked to the sun, with nothing ornamental, nothing inviting, around it, I cannot help saying to myself, however abundant may be the slovenly possessions of its owner, there is no refinement in that house; there is no delicate and kindly interchange of sentiment among its inmates, and if ever they are sociable, their sociableness consists in rude and fitful loquacity. Their books are few, and those ill-chosen and unread. But if I notice a dwelling, however humble, which is apparently as snug as his owner has means to make it, displaying neatness and taste in its fences, and shades, and shrubbery, and flower-pots at the windows,-I feel assured that this is the abode of refinement; this is the home of quiet and rational enjoyment, of intelligent and kindly intercourse.

FROM THE WESLEVAN METHODIST MAGAZINE INSTANCE OF PROVIDENTIAL RELIEF TO A POOR

WIDOW. The following interesting fact came to my knowledge this day. A poor but pious woman was left a widow, some time ago, with five small children. Her circumstances became very bard and straitened, withstanding her utmost care and industry.

frequently comforted herself with that assurance of the Lord, that, "bread should be sure, and water should that," One Saturday evening, however, she set be
rity, and other good qualities. To the licening that the standard provides not fail." One Saturday evening, however, she set before her five hungry children all the food she had, being two three-penny loaves, and a jug of water, telling them that was her Lord's fare, and that they must be thankful. Doubtless she retired to bed that they will her children and that they have the same thankful.

at the break of day, with a loaf of bread. A bu the door soon announced that "the Lord will be

G. D. DERNO

FROM THE SAME. AWFUL DEATH OF A SABBATH-BREAD

The following monitory narrative we have more a correspondent, on whose authority we call ely. "The occurrence," he says, "took place years ago.—I knew the gentleman alluded by was well acquainted with the person who is had being in town with him. From him I recei statement of the fact, a few days after it happe That person, also, being now dead, I feel myself erty to communicate it to you for publication insert it, in the hope that it may excite awaken salutary reflections in the minds of any reader may have indulged themselves in the shocking profane trifling with death,—or who may be to a practice, which, we are sorry to learn, is too prevalent among country tradesmen vision metropolis, viz. that of employing the Lords settling their accounts, and arranging the bush the following week, instead of attending to be concerns of their souls, and preparing for the world to which we are all hastening

Mr. D-, a gentleman engaged in an en manufacturing concern, in one of the midlanties, was called to London on business. Afterbe gaged till a late hour, one Saturday night, her confidential person in his employment, who has to town with him, "Well, —, we cannot se accounts to-night, but must do it early in the ing." On the Sabbath, accordingly, they were ed in that work until three o'clock in the after When dinner was announced. Mr. Dwhich dinner was announced, Mr. D—sail have been hard at work all the morning; letus drink, for to-morrow we die."—"Not." all "that I have any thought of dying for years to After taking his dinner and wine, a post-chaise dered, and Mr. D—— set out for the countrarrived at home on Monday night. The ne ing, (Tuesday,) when at breakfast with his w

ing, I desay, when at orealists with his in family, a gentleman came into the room, and "Mr. D—, have you heard of the death "No," said Mr. D—, "is he death very different with me; for my part, I am so a in business, that I could not find time to die." diately after uttering this sentiment, he rose in table, and went into the kitchen; and, while in the act of drawing on his boot, he fell down floor, and expired!

FROM CLAUDIUS BUCHANAN, D. B.

The wicked cannot be eternally punished, philosopher, for it is contrary to my reason. son, replies the Almighty, what reason has judge of my purposes? As the heavens are than the earth, so are my thoughts higher the thoughts. The portion of reason which I have thee, is sufficient, if rightly exercised, to teach believe all that I declare, whether thou under

But the philosopher will not submit his rea God: he chooses to be an infidel. He laughs ignorance and obstinacy of the rustic, who refi believe that the earth moves round the sun, bee contradicts the evidence of his sight; while ! self, more stupidly ignorant, more un nate, disbelieves the word of God!

PORTRAIT OF PLEASURE. Pleasure is a beautiful barlot, sitting on he ot, whose four wheels are Pride, Gluttony, L Idleness: the two horses are Prosperity and dance; the two drivers are Idleness and Sea her attendants and followers are Guilt, Grief, h a pentance (if any) and oft Death and Ruin; great men, many strong men, many rich men, hopeful men, and many young men, have come end by her, but never have enjoyed full con-

HAPPINESS.

It is not what we possess which makes us hap what we enjoy; it is not what we have not that as pain, but what we desire. How many thin there be wanting to the greatest prince! I in health, and wake in plenty; to live in the and affections of every one; what can be wan render such a state happy? Why, contentmen wonder then, so many are miserable

The most perfect happiness resides oftener willicity than with splendor. The reply of a plicity than

I regard the man who surrounds his dwelling with less extravagant are the following lines on order represented as having so much more poison to most poisonous serpent, that the bite of the serper fatal to the reptile, not to the man. The thought ter enough.

A Slanderer felt an adder bite his side: What follow'd from the bite? the serpent died

----Friendship.-What a consolation it is to second-self, to whom we have nothing secr whose heart we may pour out our own with effusion!! Could we taste prosperity so sensible had no one to share in our joy with us? And relief it is in adversity, and the accidents of have a friend still more affected with them the

"We are accused," said an excellent cless

in this vicinit; a few Sabbaths since, address impenitent—"We are accused of holding that

could make them willing to be saven."—Both corder. EFFECTUAL CONVERSION. Archbishop Leighton, speaking of conversion commentary on 1 Peter iv. 2, says—"Halfard tion in a Christian turns to his prejudice; it is best to be thoroughly reformed; not to live on to himself and the world, and, as it were, half The only way is a which, in reality, cannot be. all sacrificed together; and to live to no lust together, and only to God. Thus it must be

is no monster in the new creation, nor half ner

ture: Either all, or none at all!

SINCERITY. This is an ornament of great re No insincere person understands the true nature ligion. Prudence is not inconsistent with successive Be ye wise as serpents, and harmless as the ligid of the service of th

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## THE BIBLE CAUSE

BRILLIANT SPEECH.

iend we are indebted for a pamphlet containllowing interesting and eloquent speech. It and the palace for ed at the Anniversary Meeting of the Bible of Christianity wh t Newcastle, (Eng.) by Thomas Knott, a naand, a member of the Society of Friends, nineteen years of age. - The Publisher of the remarks, that, " the audience unequivocally their astonishment at the brilliancy of lannovelty of matter, and comprehensive powers

N. Y. Com. Adv. d as I am to speak in a public assemworthy Chairman, with embarrassed feelings important occasion that I obtrude myself on the obduracy and on. When I find myself in the presence of hood. The benig nerous and respectable meeting, and see around any superior to myself in age, wisdom, and actury suffering, and the agonies of deat of my sentiments, and silently, with yours, to secret aspirations; but, under the influence eeling which the proceedings of the evening cited, I address you, and let the cause which I the apology for its humble advector. the apology for its humble advocate. It has, mbled friends, (for all who are friends to the ust be friends to each other,) fallen to our lot n an age unprecedented in the annals of the the furrowed cheel an age pregnant with events which no human volume? Have you on a death-bed pill omena which have appeared in our own bout to quit its clay re; those remarkable revolutions which sub-ngdoms and shaked empires to their centre the poor man throu more widely extended and prosperous efforts philanthropy, which have commanded the tion of an approving world. But, if we cannot the numerous offspring of our Christian chariper the many valuable institutions which an nature, and exalt the British charshall find that one, the most noble in its obsive in its operation, beneficial in its tenind successful in its efforts, to be the British eign Bible Society; which, whether we watchthis Catholic institu acy, followed in the rapidity of its progress, tator of the scene?s extent and grandeur, declares the pointing yard and work? that superintending Providence, whose resistant irth at the most unexpected and unlikely pewas not when peace had hushed the turnults np, and opened every port to receive the terest, her existence enger. No! it was when Europe was in he toesin sounded but to summon embattled cramped her energy the sanguinary contest-it was when our na- to the designs of the religion was assailed by the deadly shafts of religion was assailed by the capital of the Britit was then, that, in the capital of the Britthis institution was founded, which sum-christendom to rally round one standard—invidious, to detail: the receptacle of our common faith, no mat- ing characters of ne we may have been born!-no be blotted from the hat may be the sentiments of our adoption!— mencement of a new ho believed in the immortality of the of the past! A br necessity of divine revelation, was called country; the horizon protect, and exalt the ark of the new This grand union did in effect soften that wisdom and experie seling which so frequently arises from a informs the intellect adorn life and cheer s of our nature which creed and party have I mention Ireland, ever failing tendency to extinguish. This saias of the gospel. in that country: Lz

of princes, under the patronage of the sen-pit, and the judgment scat; it aroused the leum to record his l class of the community, terity: he will leave oyal inhabitant of the palace, to the inmate he forms the characters. the inhabitable world the sphere of its exer-tice me no geographical boundaries, its limits od, be open to the w ereace of the globe. The simplicity let the Bible accomp was compatible with its importance—to as the moon derives volume without any exposition, her silver ray upon ery man to put his own construction upon all its lustre from rel to exercise the rights of an unshackled nament and a blessin There was, indeed, a time when sober in- ble Society, which in teemed heresy, and the Bible was accessi-the learned; when the immortal Wickliffe develop those great principles of reforma-have, through the progressive stages of so-present, extended the borders of the true d enlarged the boundaries of civil and reli-like the boundaries of civil and relim, Knox arose, the northern star of Britain,

rough that thick darkness which obscured and religious world; in his presence, superd; at his touch, the fog of ignorance copies of the Bible a s the mist before the morning ray. Oh! and they were received present, (but I trust their spirits breather methinks I see, at the methink present, (but I trust their spirits breathe smbly,) they would combine with yours, their spreading foliage, by the universal circulation of the Bible—that spectacled eye of the cred volume, his fam. h we all appeal for the validity of our doc-hich—if we admit the united suffrage of it their ideas of good which—if we admit the united suffrage of ind learned, for the importance of its history auty of its language, the purity of its predignified simplicity of its doctrine, but, above in to a divine origin—may be characterized chless volume of morality and religion. Yet to be found some in disguise, and others in the complete of the future; you a most interesting the found some in disguise, and others in the found some in disguise, and others in the first landmark and guide to his destined the first landmark and guide to his destined its vicinsity and the read a chapter up half the varied changes of our being they

ble Societies became